

THE ANTI-SLAVERY RECORD.

VOL. I.

JUNE, 1835.

NO. 6.



See page 66.

SCENES IN THE CITY PRISON OF NEW-YORK.

"We of the north having nothing to do with slavery." The fallacy of this standing argument, we think, can be made evident to every candid mind. When slaves take refuge among us, and are pursued by their masters, which party is assisted by us? When a man assaults another, beats, captures and claims him as a slave, which do we imprison? But, "we are bound by the Constitution to give up fugitives." Well, suppose we are; then we are bound by the Constitution to support slavery. The question now becomes, whether the Constitution, excellent as it is, in other respects, is not faulty in this. If so, then, is this fault of the Constitution eternal and immutable, or have we something to do in removing it, and making that noble instrument, in this respect, what it should have been at first? The very fact that innocent men are imprisoned among us, in the name of LAW and the CONSTITUTION, to support slavery, is proof superlative that we have something to do with slavery. Had we made no compact, had we given no assistance, there would be more color in the plea of neutrality. Let us then, resolved to do our duty, calmly look at facts.

Were we to be told, that during all the heat of a New York summer, men were kept *in irons*, in cells 3½ feet by 7, which can receive air only through a small grate in the door entering the common passage—that their friends were not permitted to see them—that they were not allowed to come out by day or night—we should naturally suppose, that these men had been found guilty of some enormous crime. It is a fact, that five men, and perhaps seven, were so confined last summer, in the Old Bridewell. What was their crime? Nothing at all. They were imprisoned on *suspicion* of being fugitives from *slavery*. They were suspected of loving *liberty* so well as to have taken it without waiting for the consent of other people. On this charge they were thrust into prison, and treated with as much rigor as if they had been pirates or murderers. Some of them, it is true, had attempted to escape from prison, before they were put into the cells, but others had not. Nor is it easy to see why the jailer has a right to treat slaves, who may attempt to escape, with more severity than debtors in the same case. Suppose some of the white inhabitants, who were at the same time inmates of Bridewell, had attempted to escape; and as a punishment, they had been handcuffed and put in the cells, as I have described; would it not have called forth the just indignation of the people? The worst crime of the suspected fugitives could only be, that they owed their masters the market value of their bodies. But see how public sentiment supports slavery! The slaves love liberty so well, that they can be prevented from taking it only by the utmost rigor of punishment, and a slave-holding public sentiment sanctions such rigor.

The scenes that occurred in the Old Bridewell last summer, are sufficient to show every candid man, not only the intolerable injustice of slavery, but that the public sentiment of the north, as well as of the south, upholds it. There were eleven persons confined as fugitives. Those who were not in the close cells, were still in a very miserable condition. They had all appealed to the courts for a *jury trial*. The claimants were on the ground, ready to take them off whenever they should consent to go. But slight as was the hope of release, how many of them consented to go? For two months, five, at least, were kept in the most horrible solitary confinement, no persons having access to them but the claimants. One of them at length, driven to despair, consented to be taken off, before a decision was given on the question of their having a *jury trial*. The rest preferred their cells and handcuffs, to the horrors of slavery. This dread of slavery was not imagination or theory, for these people had been born in it, in different states, and under different masters. Their knowledge of slavery was experimental. What are we to think, then, of a system which those who know it best, dread worse than the chains and cells of a noisome prison?

A few of the cases of these persecuted and injured people will be particularized.

PETER MARTIN.

This man had been for several years in the employ of Forstall and Berthoud, merchants in Water-street. His character with his employers was excellent. He had married a wife in New York, who was much attached to him. When arrested, he made a vigorous resistance, and wounded one of the officers, but was overcome by superior force, and carried to Bridewell, covered with blood and bruises. The anxiety of his wife was very great. She was incessant in her endeavors to minister to his wants, and obtain his release. She immediately advanced *fifty dollars*, her own hard earnings, to a lawyer, who undertook the cause. Had she been better advised, she might have had the services of abler counsel, without this oppressive expenditure. But the promptness of her action illustrates the strength of her affection. Month after month the poor man pined in his cell, but his faithful partner never forsook him. When excluded from the prison, she appeared regularly at the door, with such comforts as she could procure for him. By her importunity, she was at length able to procure bail for him, and he was released from his coffin-like cell, looking more like the tenant of a real coffin, than a living man. This freedom, however, he enjoyed but a week; a reverse order was obtained by the claimant, and he was again forced into his dungeon. At length, when a decision was given by the Supreme Court against allowing a jury trial, he was given up to the claimant, who refused, now, even to sell his freedom to those who were willing to purchase it. The agent of the claimant, Mr. G., a leading member of a Baptist church, acknowledged that he had full authority so to dispose of him, but after what had taken place, he felt as though an *example* ought to be made of him. So he took him back to Virginia, and after the most cruel treatment, sold him, as he supposed, to go to the south. But here he was mistaken. The wife of Martin, with untiring fidelity, solicited funds in his behalf, till she had raised \$600; and then, by the assistance of his former employers, had him purchased in the name of a southern speculator, and in a month from his departure he returned. He is now employed by the same merchants as before.

We do not relate this to show the propriety of buying the freedom of slaves. But it shows the fidelity and affection of the wife, and the strong love of liberty in the slave, and the dreadful *sin* of the slave-master. Here is a *man*, whose extorted labor has paid for him many times over, and yet he is claimed as a *beast*—and that by a *professing Christian*,—who, for the sake of supporting the system of slavery, makes an example of him, by selling him to the *south*! And yet this same Christian *says*, slavery is a bad thing, and he is opposed to it!!

[To be continued.]

Cases of Cruelty

CASES OF CRUELTY.

The two following cases are from an editorial letter, published in the *Millennial Trumpeter*, Maryville, Tennessee:—

A WOMAN FREEZING TO DEATH FOR FEAR OF THE WHIP.

A case of cruelty to a female slave, which occurred near Morganton, I must not omit to mention. The accounts are contradictory, but the facts, as far as I can learn, are substantially as follows. On the 7th of February last, that memorable Saturday when the thermometer stood at eight or ten degrees below zero, this slave was sent out by her master either to grub or cut wood. Two gentlemen passing by, saw her, and told her she must return to the house, or she would freeze to death. She replied, that she did not dare to do it, that her master had whipped her that morning, before sending her out, and would repeat the flogging should she return. She however did return; but was so severely frozen, that in a day or two she expired! The circumstance of the gentlemen's addressing her is by some disputed, but of the fact of her exposure and subsequent death in consequence, there is no doubt.

SEPARATION OF A FAMILY.

Another painful case occurred not very long since in this county. A widow lady, having a female slave with two children, was about removing from this county to Alabama. The husband of the colored woman, himself a slave, likewise lived in this county. Both master and mistress, and their two slaves, were professors of religion, members of the same identical church, and that a *Presbyterian* church. The widow lady applied to her church session for a certificate of her good standing. The session felt it would be wrong to grant her request, unless she would make such arrangements as not to separate husband and wife, parents and children. The pastor of the church and others interested themselves in the case; and the owner of the black man offered to give what was thought a reasonable price for his wife and two children. The widow lady, on being applied to, to accede to this proposition, refused; and when her Christian sympathies were appealed to, she replied, that her friends need not trouble themselves about her concerns,—she could attend to her own business while she had her senses, &c. Shortly after she sold her black woman to a most wicked man, the keeper of a grog-shop, and with the children (the youngest of whom was but eleven months old, torn from the breast,) moved out of the country; leaving husband and wife together, but separating parents and children. She was of course suspended from the church. It was said that the purchaser of the woman agreed, when he bought her, not to sell her again without her consent. However this may be, an opportunity offered a few weeks after, and he sold her to be carried to a far country. Her husband, overwhelmed with grief, followed her the first evening after her departure, and asked leave

copy of J. H. Kingston

copy of W. H. H.

copy of W. H. H.

copy of W. H. H.

to spend the night with her. Even that favor her inhuman master utterly refused. And as the disconsolate husband stood without, his ears were saluted with the infernal voice of the tyrant, *Chain her down! CHAIN HER DOWN!!* The poor slave now lives in this town. His narration of the bitterness of his grief is enough to melt a heart of stone. Previous to his separation from his two children, he had lost a child by death. His affliction, he says, was nothing, when compared with that of having his two living children torn from him for life. This last he thought as much as he could bear. But ten-fold greater was the agony of grief, when the conjugal ties were broken for ever, and he was awakened to the painful consciousness of the fact, that his beloved wife was torn from his embraces, and carried where he should never see her more! Bereft thus of his wife and children, his only consolation is in the promises of the gospel. For *he is one of Christ's little ones*. Well may the perpetrators of this foul crime (for what else can we call it?) tremble in apprehension of the merited judgments of Him who hath said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." My sheet is full. I have not room for further remarks, nor indeed are they necessary. May God open the eyes of our churches to see the enormities of slavery as it exists among us, and to rid themselves of a participation in its guilt.

Yours, &c.

D. HOYT.

"But these are only extraordinary cases. Slaveholders are not all so cruel." Well, suppose they are not; are they not, after all, supporting the cruel *system*, which leads to thousands of such cases? Are not the kind supporting it more effectually than the cruel? Slavery would soon be abolished, were it not for the kind slaveholders. Yes, it would be abolished, were it not for a *few* kind slaveholders, for it is an undeniable *fact*, that "cruelty is the *rule*, and kindness the exception."

FRAGMENTS.—COMMUNICATED BY A LADY.

THE EFFECT OF FAITHFUL PREACHING.

When the celebrated Masillon preached his first Advent at Versailles, Louis XIV. addressed him in the following words: "Father, I have heard many fine orators in my chapel, and have been very much *pleased with them*; but while I have heard you, I have been very much *displeased with myself*." Ask the American slave-holder to what two *societies* this remark would be applicable!

GOING TOO FAR.

An individual from West Boylston, Mass., accosted D. L. Child the other day, saying, "Well, I heard your anti-slavery discourse last July. But, I'll tell you what, you abolitionists go a great deal

too far. What is the use of getting up such an excitement all over the country? What a fuss they are having in Worcester now, refusing to grant the tavern-keepers a license; what's the use of such things?"

"The excitement at Worcester relates to temperance, not to anti-slavery," replied Mr. Child.

"Oh, yes, yes, I know that," replied the complainant, "but then they are pretty much the same thing."

ABOLITION ELECTRICITY.

An honest countryman said to a citizen of Boston, the other day, "Well, I've never heard that 'ere Mr. Thompson, that folks talk so much about, but somehow it don't seem sort o' right to me that he should go *a lecterizing* about the country." Could the man have chosen a more appropriate word? Mr. Thompson's eloquence is indeed an *electric* machine, which even in the dead limbs of the body politic produces spasmodic motions, while it is sure to arouse the dormant vital spark, wheresoever the principle of life is not totally extinct.

THE RIGHT TO ROB.

The Bedouin Arabs call themselves "Lords of the Desert," and conceive that they have an undoubted right, *by inheritance*, to seize a portion of the goods of every person who passes through the desert; yet they would consider it a grievous affront upon their honor to be called robbers. They say the right of compelling travellers to pay heavy toll was handed down to them by their ancestors, and if deprived of it, they could not live as they have always been accustomed to do; besides, they urge the fact, that they seldom take *all* a traveler's property; that they generally, from mere courtesy and liberality, leave him a share of his own goods.

What honorable example do the slave owners here find for the extreme generosity which induces them sometimes to allow a laborer a small portion of his own earnings!

THE SLAVE DEALER.

[From Pringle's African Sketches.]

From ocean's wave a wanderer came,
With visage tanned and dun:
His mother, when he told his name,
Scarce knew her long lost son;
So altered was his face and frame
By the ill course he had run.

There was hot fever in his blood,
And dark thoughts in his brain;
And oh! to turn his heart to good
That mother strove in vain,

For fierce and fearful was his mood,
Racked by remorse and pain.

And if, at times, a gleam more mild
Would o'er his features stray,
When knelt the widow near her child,
And he tried with her to pray;
It lasted not—for visions wild
Still scared good thoughts away.

"There's blood upon my hands!" he said,
"Which water cannot wash;
It was not shed where warriors bled—
It dropped from the gory lash,
As I whirled it o'er and o'er my head,
And with each stroke left a gash.

"With every stroke I left a gash,
While negro blood sprang high;
And now all ocean cannot wash
My soul from murder's dye;
Nor e'en thy prayer, dear mother, quash
That woman's wild death cry!

"Her cry is ever in my ear,
And it will not let me pray;
Her look I see—her voice I hear—
As when in death she lay,
And said, 'With me thou must appear
On God's great judgment-day!'"

"Now, Christ, from frenzy keep my son!"
The woful widow cried;
"Such murder foul thou ne'er hast done—
Some fiend thy soul belied!"—
"Nay, mother! the Avenging one
Was witness when she died!

"The writhing wretch with furious heel
I crushed—no mortal nigh;
But that same hour her dread appeal
Was registered on high;
And now with God I have to deal,
And dare not meet his eye!"*

* Long after the sketch entitled "The Slave Dealer" was written, I found the following account of a case remarkably similar to the supposed one, related by the Rev. T. R. England at an anti-slavery meeting at Cork, in September, 1829:—

"One day I was sent for to visit a sailor who was approaching fast to his eternal account. On my speaking to him of repentance, he looked sullen and turned from me in the bed; of a great God, he was silent; of the mercy of that God, he

TOAST BY GEN. WASHINGTON IN THE HOSPITAL AT WHITE PLAINS.

[Taken from the lips of an old soldier.]

Health to the sick and wounded, honor to the brave,
Success to the American flag, and freedom to the slave.

A MONOPOLY OF HONEST EMPLOYMENT.

The following is an exact report of a conversation which took place, in one of our cities, between the magistrate who grants licenses, and a colored man, who applied for a license to drive a cart.

"C. Will your honor grant me a license to drive a cart?

"M. Are there any colored men who drive carts?

"C. I do not know, sir.

"M. It is not customary for colored men to drive carts.

"C. Not if they can produce as good recommendation of character as white men?

"M. Let me see your recommendation.—It is a very good one. But—

"C. Is it good enough to obtain a license to sell rum, sir?

"M. O yes: go to the alderman of the ward in which you live, and he will attend to it; we grant colored men tavern licenses.

"C. I don't want to sell rum, sir. I want to get an honest living. Is my unfortunate color the cause of your honor's refusing to grant me a license to get an honest living?

"M. I cannot hold any argument on that subject; it will not change my mind."

Now why will not the friends of humanity encourage colored men, especially young men, "to get an honest living?" Is it any wonder that we should find colored men degraded and vile, when they are by custom excluded from the best employments? He who can take a colored lad and establish him in a *good trade*, will have struck an effectual blow at prejudice and slavery.

FACTS BY MR. BIRNEY.

At one of the business meetings of the American Anti-Slavery Society, Mr. Birney, of Kentucky, made a very interesting statement of facts, in regard to the progress and prospects of the anti-slavery cause, in his own and other slave states. We regret our inability to occupy many pages with this instructive statement. Our brief notes will furnish only a few fragments.

burst into tears. "Oh!" said he, "I can never expect mercy from God. I was ten years on board a slave ship, and then superintended the cruel death of many a slave. Many a time, amid the screams of kindred, has the sick mother, father, and new born babe, been wound up in canvass and remorselessly thrown overboard. Now their screams haunt me, night and day, and I have no peace, and expect no mercy!"—*African Sketches*, page 526.

FAMILY WORSHIP AMONG SLAVE-HOLDERS.

Mr. Birney states, that it is not the common practice of professedly Christian slave-holders to have their slaves attend family worship. And in cases where they do attend, *certain passages are always omitted in reading the Scriptures*. He himself, while a slave-holder, had his slaves called in to family prayers; and he frankly confessed, that he once took the liberty of altering one of Watts' hymns, to accommodate it to slavery. Where the poet had used the expression, "*like slaves* before the throne," he made him say, *abject* before the throne! thus escaping beyond the comprehension of his own *abjects*.

PRUDENCE OF SLAVES.

Mr. B. one morning rode up to a school-house, where in the evening there was to be a discussion on the merits of colonization and anti-slavery. An old, remarkably intelligent, and rather privileged slave, called Colonel, was at work putting the house in order. "Ah," said Mr. B., "No school to-day, Colonel?" "No, massa," said the slave, not knowing Mr. B., "there is to be a great discussion here to-night." "Indeed; well, what is it about?" "Don't know, massa; it's something about freeing the slaves, though." "And what do you think about freeing the slaves?" "Don't know, massa; don't know," replied the old man, shaking his head, and resuming his work. Mr. B. passed on a little way. In the mean time the old colonel discovered by some means that he had been speaking to no other than Mr. Birney, who was to be engaged in the discussion. Soon after, when Mr. B. returned that way, he dropped his broom, rushed out to meet him, seized his hand, would have him alight, and come in and talk all about emancipation. He had now forgotten his prudent "Don't know, massa."

SLAVES MAY BE EMANCIPATED AND INSTRUCTED IN KENTUCKY.

It is a happy circumstance that there is no law against either emancipation or instruction in Kentucky. The law regulating emancipation only requires a bond for the maintenance of the aged and infirm, and a provision for the rights of creditors. But the person emancipated cannot again be reduced to slavery, by any informality in the proceedings, neither is he compelled to quit the State. Bibles, and tracts, and missionaries, may be sent to the slaves of Kentucky, and there is no law to exclude them. No slaveholder there has a pillow for his conscience to rest on, while he waits for the Colonization Society to transport his slaves to Africa.

It is a remarkable fact, that while Mr. Birney has lectured on immediate abolition, in many places in Kentucky, without reserve, he has never been molested by a mob, nor ever seriously interrupted. It was not till he entered the free states, that he entered the region where arguments are met with clubs and brickbats.

EFFECT OF EMANCIPATION.

The Kentucky State Anti-Slavery Society admits no slaveholders. Mr. Birney emancipated a family of six persons, and Professor Buchanan, President of the society, three. They are all sober and industrious. The man whom Mr. Birney emancipated was always faithful and diligent, but since he has been at work on wages, Mr. B. has found it necessary to entreat him not to *work too hard*. He has laid up half his wages.

EFFECT OF SLAVERY ON EDUCATION.

In regard to schools, academies and other seminaries, the south is almost a desert. Slavery benights the masters hardly less than the slaves. The whites are so scattered, teachers are so scarce, and the expense of employing them so great, that many even of the wealthy grow up entirely without education. Mr. Birney thinks that in Alabama, in the course of his practice as a lawyer, he found one white man out of every seven who could not write his name. He has known slaves who were better educated than their masters. In one instance he knew a "*true bill*" found by a grand jury against a school-master for the crime of teaching colored children, which was signed by the foreman with a *mark*, because he could not write his name!

HOW THE PIETY OF THE MASTERS APPEARS TO THE SLAVES.

It is an obvious and undeniable fact, that where slaves become hopefully pious, and join a church, they seldom join the same church or communion with the master! If he is a Presbyterian, they become Methodists or Baptists, or the reverse. The greater proportion join the Methodists, as Mr. B. supposes, because the discipline of that church forbids its preachers to hold slaves.*

SLAVE-TRADE IN KENTUCKY.

About 3 or 4,000 slaves, in the opinion of Mr. Birney, are every year carried down the river from Kentucky. In this trade, separation of families constantly occurs, besides many other heart-rending cruelties. A striking instance, Mr. B. mentioned. A member of a church, last winter, sold a woman who was soon to be a mother. She knew nothing of the bargain, till she was bound and seated on a horse behind the slave-trader. In her struggles she was thrown to the ground, and much injured. This did not deter the soul-drivers from their purpose. They again bound the woman to the horse, carried her eight miles to Harrodsburgh, and threw her into a cold room in the jail. In this forlorn situation her child was born, and died. A burning fever came and released

* This discipline has been evaded in many of the states, the conference having decided that they may hold slaves when the *law* forbids emancipation. The local preachers especially have many slaves.

the mother also. When the *Christian* woman-seller was reprov-
ed for his murderous act, he was sorry, and said he would never do
so again. Yes, and so are all sorry—they abhor slavery—they
wish it had never been permitted—they long to be rid of it. Aye,
for they know the gulf that lies before them; but yet they cannot
now break off the yoke. Why will not *American* Christians be
faithful in holding up to their view the doom that awaits those who
make *property* of *God's image*?

WHAT GOD SAYS ABOUT EQUALITY AMONG MEN.

We often hear it said, "yes, to be sure, the colored people might
be allowed a civil, a legal, a political equality, but what good
could it do them? They cannot have here a domestic, a social
equality. Public feeling revolts from it. It can never be. And
what would their political rights avail them without it?" Now,
what does God say? "*Love thy neighbor as thyself.*" Does God
mean by this to establish a mere political equality?—a sort of
equality which allows one man to say to another, "you may vote
at the polls with me, you may try and be tried at the same courts
and by the same laws with me, but you must not sit in as good a
pew as I do at church, you must not sit by my side at the Lord's
table, nor at mine, you must not expect my children to mingle with
yours in the same schools and sports,—and all this, whatever may
be your refinement, or probity, or piety, or talents; no, if you would
avoid eternal bickering and ill blood between us, you had better
cross the ocean?" God has commanded us to be *merciful* to our
beasts, and if he had intended that we should regard a portion of
our fellow men as *inferior*, and not to be met openly, and cordially,
and fully, as *neighbors*, as *brethren*, as *EQUALS*, why did He not adopt
similar language in regard to them? Why did He tell us that He
made *all* nations of *ONE BLOOD*.

SLAVERY AND FREEDOM.

BY REV. DR. WARDLAW.

SLAVERY! second-born of hell,
Child of sin, and twin of death!
Who thy brood of woes can tell,
Drawing from thee kindred breath?

Pride, and hate, and lust, and crime:
Dark revenge and cruelty;
Woes that end not even with time,
Woes that curse eternity.

FREEDOM! daughter of the skies,
Born amidst primeval light;
Thousand joys around thee rise,
Thousand woes are put to flight.

Love, and peace, and hope, are thine,
Lofty thought, and virtue pure,
Joys of life, and life's decline,
Joys that ever more endure.

RECEIPTS

INTO THE TREASURY OF THE AMERICAN ANTI-SLAVERY SOCIETY,

From April 12, 1835, to May 12, 1835.

Donations received by the Treasurer.			
East Hampton, Mass., Samuel Wel-		A Lady in Columbia Co., N. Y.,	10 00
leston,	5 00	Sandy Hill, Contribution M. Concert,	2 00
Morristown, N. J., James Cooke,	10 00	Palmyra, N. Y., A Friend,	11 00
Austintown, Ohio, Monthly Concert,	10 00	New York, C. E. Beach,	2 00
New York, J. Rankin,	100 00	Roxbury, Mass., Miss L. Clark,	5 00
Portland, Me., Mrs. C. Winslow,	20 00	Amherst, Mass., A Friend,	50
" " Miss L. M. Winslow,	5 00	" " An Amherst Collegian,	1 00
" " " L. E. Winslow,	5 00	Woodbury, Conn., N. Pierce,	1 50
" " Nathan Winslow,	100 00	New York, Robert Shapley,	2 00
Massachusetts, Mrs. F. Southwick,	5 00	Total,	690 10
" " Mary D. Byrd,	1 00	JOHN RANKIN, Treasurer,	
Boston, Increase Gilbert,	100 00	No. 8 Cedar St.	
" " S. G. Shipley,	100 00	Monthly Collections received by the Publish-	
" " Cash,	9 02	ing Agent.	
Collections by Amos A. Phelps.		Aurora, O., Mrs. H. Seward,	1 00
Newburg, Alfred C. Roe,	1 00	Brighton, N. Y., by Joseph Bloss,	5 00
" " James G. Roe,	25	Cumminsville, O., by H. Lyman,	3 00
" " Susan E. Roe,	20	Cincinnati, " " "	3 00
" " Mrs. G. F. Martin,	2 00	Chillicothe, O., R. Long,	50
Wrentham, Nancy George,	1 00	Catskill, N. Y., R. Jackson,	3 00
Troy, John P. Cushman, Esq.,	20 00	Farmington, N. Y., by Wm. R. Smith,	5 00
" " S. K. Stow,	5 00	Felton, Con., C. Felton,	1 50
" " Wm. M. Bliss, Jr.,	5 00	Hudson, O., F. W. Upson,	75
" " O. Montague,	2 00	Milan, N. Y., J. R. Pinneo,	2 75
" " Cash,	1 00	Midletown, Con., by Mr. Baldwin,	5 00
" " T. B. Bigelow,	20 00	New York, R. Aikman,	2 00
" " J. Chichester,	1 00	" " Dr. Doolittle,	1 25
" " James Raymond,	1 00	" " Rev. J. Lillie,	1 00
" " Edward S. Fuller,	1 00	New Haven, Con., by Rev. S. S. Jocelyn,	3 00
" " Dayton H. Fuller,	1 00	Norwalk, Con., George Low,	2 00
" " P. B. Manchester, Esq.,	2 38	Palmyra, N. Y., E. S. Townsend,	12 00
Albany, Cash,	1 00	Philadelphia, Pa., Ladies A. S. So.,	5 00
" " S. J. Penneman,	25 00	Rome, N. Y., by Dr. A. Blair,	5 00
" " N. Safford,	5 00	Rochester, N. Y., Dr. W. W. Reid,	26 75
Troy, P. Allen,	3 00	Waterville, Me., by S. S. Bradford,	5 00
" " Cash,	1 00	Windham, O., Rev. W. Hanford,	1 25
" " Gurdon Grant, Esq.,	10 00	Records sold at office,	15 93
" " Charles Easton,	2 00	Books and Pamphlets sold at office,	158 84
New York, Jos. Beale,	5 00	Total,	\$269 52
Ware, Mass., E. C. Pritchett,	20 00	R. G. WILLIAMS,	
Parkman, Ohio, Rev. N. Cobb,	3 00	Publishing Agent Am. A. S. S.	
Friends in Chester,	5 00	Total Receipts,	\$949 63
New York, George Hamlington,	1 00	The Treasurer of the New York City	
Utica, James Lightbody, Esq.,	3 00	Ladies' Anti-Slavery Society acknowledges	
New York, Thomas Irving,	10 00	the receipt of \$149 13 in the months of March,	
Lebanon, Conn., Mrs. S. Ely,	2 00	April, and May.—For particulars see Eman-	
Randolph, Ohio, Anti Slavery Society,	3 00	cipator.	
Twinsburgh, Ohio, Miss Mills,	7 23		
Ferry, N. Y., Anti Slavery Society,	5 00		